1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

One." An informant, wishing to emphasize the care lavished on this being, pointed to a photograph from an illustrated paper of Princess Mary, Viscountess Lascelles, bending over her infant. He remarked that this was the kind of attention shown by *Xemxemälotła* to his charge.

Of slightly greater importance is the hermaphrodite, *Sgunts*. He resides in the land above, and spends most of his time outside the walls of *Nusmät·a*, acting as guardian to a number of young girls, the children of various supernatural beings. On many occasions he has descended to this world and has been seen by mortals, who recognize him by his peculiar nasal voice, intermediate between that of a man and a woman. It is supposed that human hermaphrodites have been affected in some mysterious way by their supernatural prototype.

Several informants stated that they had heard of hermaphrodites among other tribes, and thought that such existed among their own people in early times, but the term is usually applied, without physiological significance, to two types of individual supposedly affected by *Sgunts*. Several cases are alleged of a male infant changing to a female on being washed and brought into the house. One of these, a girl about twelve years of age, was living in Bella Coola in 1923. The basis for these accounts is certainly error concerning the sex of a new-born child. The second class consists of those who desire to perform the work of the opposite sex. For example, if a boy shows an aptitude for woman's work, the parents, realizing that he wants to be a girl, dress and treat him accordingly. One informant knew of a Kimsquit boy, two Bella Bella, and several Kitimat to whom this had occurred. Henceforth they dressed as women, but in due course they took wives whom they helped in all feminine tasks. Another informant knew of two cases of the kind in which the men did not marry and were believed to have an aversion to women. One instance is known of a Kitimat woman who, having assumed man's costume and occupations, refused either to marry or to have anything to do with her own sex. Another case is of a Carrier

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

838 [171] woman who dressed as a man and used to hunt successfully, though she was married. Such practices are said to have been not uncommon among the Haida. The women were considered bold and independent, but the Bella Coola of today know little *[776] about them, and are not even certain that *Sgunts* is responsible for a female assuming the actions of a male. It will be readily understood that he is not regarded with much awe, nor does he influence their daily lives.

*776 [822] Another supernatural being, uninfluential though resident upon earth, is Echo, *Setsaläni*, "The Voice Repeater." The Bella Coola regard him as a male being, in human form, and recognize his presence whenever sounds reverberate. He figures in mythology, occasionally appears as a masked figure at [575] *kusiut* or *susaok* dances, but has neither helped nor harmed human beings for so many generations that he is accordingly neglected.

*776 787 828 A supernatural being from whom many Bella Coola have had unpleasant visitations is *Slhmsila*, the cause of nightmares. He is a man-like creature with black face and an enormous head which he constantly scratches. His home is in *Nusmät·a*, but he frequently descends to this world and frightens sleepers. If a person scratches his head while asleep it is because he has just seen *Slhmsila* doing so, and if he walks in his sleep it is to escape this supernatural visitor. A sleep-walker is usually aroused by having a bucket of water thrown over him. A [751] person frequently troubled by *Slhmsila* can avoid him by painting a black circle around each eye before going to sleep.

*776 With the exception of *Älquntäm*, the supernatural beings thus far described play little part in the lives of the Bella Coola. They believe in their existence, but do not expect to meet them, and do not believe that they exercise much influence on the course of their daily life. Supernatural beings of this ineffective type are exceptional. 781 A man goes into remote parts of the mountains, or even into little frequented areas around his *776 village, with mingled fear lest he encounter an actively malicious being, and hope that he may meet a benevolent one. More-

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

Ceremonial chastity is considered almost a necessity to hunters, and in former years a man would rarely, if ever, set out to seek game without fortifying himself by at least several days of continence followed by washing. In the few cases known of a female assuming the clothing and activities of a male, she has been forced to hire a man to sleep with her on the proper nights before starting to hunt. But hunters are by no means the only ones to observe ceremonial chastity. If a man wants to build a salmon-weir, it is by this means that he makes himself strong enough to succeed; if he plays cards, good fortune is sought in the same fashion. The guests at a potlatch observe ceremonial chastity so that their host may not forget them in his distribution of presents, the host, that his guests may arrive on time. The *kusiut* dancer thus fortifies himself for the performance of a dangerous ritual. In this way a man experiences dreams foretelling the future. In every desire or activity of life, ceremonial chastity is a potent means of success, not infallible, usually combined with prayer and in many cases with sacrifice, but a background and accompaniment to every means of propitiation. If a man has conspicuous ill-luck, it is because he has failed to observe ceremonial chastity; if he succeeds, it is because he has done so. At the present time there is living in the Bella Coola valley an old white man who for years has ranged the mountains in search of gold; he has been unsuccessful, and the Bella Coola believe that he will never succeed until he observes ceremonial chastity.

The strength which a man may acquire through the practice of this rite is almost limitless. A man may be ailing on account of the leaning of his tally post, but, if he energetically and faithfully observes chastity, it will become straightened, whether automatically or through the agency of *Ălquntăm* is uncertain. After the termination of a long period of continence, a man's spirit is so strong that his friends place their hands on the back of his neck in order to absorb some of the power radiating from his spirit. Ancient myths record how the mere force engendered in a man's body by lengthy abstin-

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192

[825] *Sulukɬ:* Mountain on west side of the Kimsquit River.
sustɬ·tl'tskwa·kwa: One of the river sculpins.
susukmis: To gather cedar-bark.
Sximäna: One of the first women to settle on the Kimsquit River in the beginning
Sutäl: One of the first women to settle at Schooner Pass in the beginning of time.
[101] *Sulkulta,* "Winter Trail": Locality, perhaps village, on the upper Kimsquit River.
Sutskmx: Generic name of the inhabitants of the Dean valley.
Suxwulk: Village on Dean Channel below Kimsquit.
Swaäkis: One of the first men to settle on the Kimsquit River in the beginning of time.
Swaky: Mountain at Kimsquit which was in human form in the beginning of time.
swalaxmdimut: Meeting of the senior supernatural beings to discuss ceremonial matters at the winter solstice.
swalxta: Provender provided by the supreme god for the first settlers in the beginning of time.
swo'xwa: Mud.
sxaiäx: Person or object which is taboo.
Sxaiaxwax: Evil supernatural being.
Sxaiɬtwa, "Maker of Good Weather": Supernatural name of dog salmon.
sxäkmem ɣdi mäns: Term of opprobrium applied to a child whose father drove away his mother.
sxäksta: Sorcerer's box.
Sxa·lutsmän·a: Part of a peculiar repository.
sxän: Female lover, especially a paramour.
sxäxm: Male lover.
Sxäɬe·tl: One of the first women to settle on the upper Kimsquit River in the beginning of time.
sxem: The bursting forth of light.
[785] *sxetsta:* Ceremonial chastity.
[831] *sxetstadjut:* The state of practising ceremonial chastity.
sxetstanai: Power engendered by ceremonial chastity.
sxik: 1—Sorcerer.
2—*Kusiut* name of a Bella Coola man.
Sxikädjutän·a: Part of a peculiar repository.
sxim: Cedar-bark cord.
Sximäna: One of the first women to settle on the Kimsquit River in the beginning of time.
Sximsximult: Immoral supernatural woman.
sx'ɑ': Afterbirth.
Sxiyutän·a: Chief of the dogs in the beginning of time.
[838] *Spuns:* 1—Hermaphrodite, a supernatural being.
2—Man who performs woman's work.
[761] *snxmänots ikt':* Life, one of the supernatural elements in the human body.
[821] *Suk'ius,* South Wind: A supernatural being.
[805] *Sulkl,* "Angry Moon": First moon after the winter solstice.
sulo·al': Poisonous supernatural creature that travels with the War-Party of the Tides.
sulsunk: "The Left Side," in the language of ghosts. The word has two meanings:
[532] 1—Carved human figure set up by a shaman near the vessel of grease which is thrown on a fire.
2—Nickname bestowed on a man.